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MARTHA WASHINGTONIANISM,

OR

A HISTORY

OF THE

LADIES' TEMPERANCE BENEVOLENT SOCIETIES.

"She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy."—SOLOMON.

BY

LORENZO D. JOHNSON.

NEW YORK: .

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1843.

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George C. Dempsey**

TO MY ESTEEMED FRIEND,
MRS. ANN MARIA EGBERT,
FIRST DIRECTRESS OF THE
FIRST MARTHA WASHINGTON SOCIETY,
AS A TOKEN OF RESPECT
FOR HER DIGNIFIED YET UNASSUMING AND
CONCILIATORY COURSE AS PRESIDING OFFICER,
FOR HER LOVE OF HUMANITY,
HER TENDER REGARD FOR THE UNFORTUNATE,
AND FOR HER SUCCESS IN RECLAIMING THE INTEMPERATE
OF HER OWN SEX,
THIS LITTLE VOLUME IS RESPECTFULLY
DEDICATED.

PRELIMINARY REMARKS.

THE READER will perceive that in tracing the rise and progress of MARTHA WASHINGTONIANISM it has formed no part of our plan to give a history of each society. To detail nothing but the singular cases of reformation that have occurred under their auspices would make a volume that could not be afforded for a dollar, instead of twenty-five cents. We have, therefore, taken our facts mainly from one society only, and so far as the history of this society is presented, it is giving the history of all the others; as the object and the work are the same in all: the only difference lies in the amount performed.

Should those who are familiar with the movements of our Ladies' Temperance Societies deem our sentiments tame and common-place, we would, in anticipation, reply, that it was not to give *them* anything new that this book was written.

The writer's chief object has been to place in the hands of those who very gravely say, (and there are thousands of them), "We have yet to learn what is meant by a *Ladies'* Temperance society, or what *ladies can do* in the cause," a little book in which *they* can see, as in a mirror, the work go on. How far we have succeeded in accomplishing this object is now left for others to determine.

New York, March 10th, 1843.



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MARTHA WASHINGTONIANISM.

PART I.

“Alcohol, the foe of humanity, is the demon curse of the domestic sphere, the murderer of countless thousands of wives and mothers—that which has robbed woman of her beauty, her comforts, her rights, her health, her home, her reason, her life. The tears woman has shed, would form a river; the groans she has uttered, collected and concentrated, would be louder than the earthquake’s terrific sound; and if funeral obsequies were to be in proportion to the ruin and woe produced, the whole heavens should be clad in sackcloth, and the earth, as in Egypt in the reign of Pharaoh, should have her days of mourning and darkness.”

ANONYMOUS.

WASHINGTONIANISM had its origin in the city of Baltimore; MARTHA WASHINGTONIANISM, in New York. While we find an imperishable glory fast accumulating around the fadeless memory of “the immortal six,” for having founded a society, new in its remarkable *adaptation* to save a class of men who were nearly *lost* to society, to their families, and to themselves; and whom nearly all the world had consigned to “a drunk-

ard's grave," the names of Wm. A. Wisdom, president of the first "Washington Temperance Benevolent Society" in New York, John W. Oliver, and many of their co-laborers, deserve to live as long in story, for having devised the plan of bringing out so all-potent an auxiliary as the *Martha* Washington Societies—without whose aid the friends of temperance would now despair of seeing the temperance cause reach the glorious consummation they all so devoutly hope for.

The pioneers of Washingtonianism in New York are entitled to the credit of pointing out what was, in connection with the temperance cause, the appropriate work of *woman* to perform—a work, which is now viewed as the "better half" of this great moral enterprise.

It was when this little band of *reformed* Reformers began to sally forth among their companions in dissipation they had left behind, that they became impressed that "it was not good for man to be alone." All the squalid poverty they had witnessed among the disconsolate and almost homeless wives, mothers and children, suggested to their minds, that the work our ladies' societies now assign to their wardrobe committees, would give new vigor and life to HOPE, where hope was almost dead !

Nor were the ladies backward in obeying what they deemed to be a call of Providence. No sooner did they see that demand which so many half-clad reformed inebriates made on their hands, than they rallied, and were found at the laboring point. Soon, very soon, the united industry and devotion of a small society had a wardrobe, where a man, coming from the lowest stage of degradation to sign the pledge, could receive such early tokens of sympathy as would enable him, by the time he was clothed and in his right mind, to appear out in the condition of a respectable candidate for any place of industry his previous trade or profession had qualified him to fill. How many hundreds have received such timely aid from this source, but for which they might have felt it impossible to rise, will only be known at the great day of final accounts.

The first ladies' temperance society, formed on the principles to which we have alluded, was convened on the 12th of May, 1841, in the church corner of Chrystie and Delancy streets, New York, where an organization was consummated, by adopting an appropriate constitution, and subsequently, the following preamble :

“Whereas, the use of all intoxicating drinks

has caused, and is causing, incalculable evils to individuals and families, and has a tendency to prostrate all means adapted to the moral, social, and eternal happiness of the whole human family; we, the undersigned ladies of the city of New York, feeling ourselves especially called upon, not only to refrain from the use of all intoxicating drinks, but, by our influence and example, to induce others to do the same, do therefore form ourselves into an association."

In the language of this preamble, these ladies, by the effectual door that was now opened where they could enter into the service of humanity, and be avenged on the foe which had afflicted her sex with such untold miseries, felt themselves "called upon" to appear at their posts in an organized phalanx, and stand ready to do, with all their might, whatever their hands and their hearts might find to do. To obtain funds, and increase their membership, were the first things that demanded attention; for it should not be overlooked that the object of the society was twofold:—to *prevent* the ravages of intemperance among their own sex, and to render pecuniary aid to the reformed inebriates and their families. To accomplish both of these objects at the

same time, it was required that, in becoming a constitutional member, they must not only sign the pledge, but pay a given sum on being received to membership, and a small amount on the first of each month thereafter, as long as they remained members of the society. This "initiation fee" and the monthly dues, together with the second-hand clothing which every member took upon herself to solicit, soon placed them in possession of means to furnish a wardrobe with all the variety of clothing that any subject of their commiseration should stand in need of. The wardrobe, and the small amount of funds which they frequently found it necessary to use for the purchase of medicine, and the payment of board (for some one who was passing the transition state), at once made them an indispensable auxiliary to the Parent Society. It was justly said, that, as in the case of Lazarus, who by the voice of the Son of God was raised from the dead, and for whom the Savior directed the aid of human hands to take off his grave-clothes, and place him in a condition to walk,—so, in like manner, when the thrilling and soul-stirring appeals of *experience-telling* Washingtonians had brought many a man from the grave of inebriation to sign the pledge, yet now he had

need to lay off his "filthy rags" for a "tetoal dress," before he could seek employment with any hope of success. This could all be done from the wardrobe of the ladies' society. How many, by receiving such aid, have been encouraged to successful effort, who, had it not been for such early tokens of sympathy, would have yielded to discouragement and despair in the outset, the scenes of eternity alone will reveal.

The real good that the society performed in restoring individuals and families to self-respect and usefulness, soon led the public to appreciate their labors, the evidences of which appeared in donations received, as well as in the increase of members. In the reports of the society we find the following notice.

"The members of the Martha Washington Society gratefully acknowledge the receipt of the following donations: from Dec. 1st, 1841, to Jan. 1st, 1842, including just one month—from Mr. John Heeker, \$5 00; from Mrs. Lovejoy, a bundle of clothing, also several from Mrs. Dr. Osborn; from G. W., fourteen seal caps; two gross of buttons; one piece of handkerchiefs; one dozen wool hose; one lot of blue cambricks; one dozen half hose; one lot of bombazine, one piece of plaid camblet; one piece of green flannel; two

pieces of scarlet flannel ; one piece of plaid linsey ; two pieces of printed satinnet ; one piece of mohair ; one piece of broadcloth ; one piece of 4-4 prints ; one piece of bleached muslin ; one piece of blue muslin ; one piece of worked muslin ; one piece of striped prints ; one piece of muslin-de-laine ; one bale of wadding ; two bundles of ladies' hoods ; one dozen spools of cotton ; and three hats."

This one donation, from an unknown friend, must have been worth at least *two hundred dollars*. Such were some of the demonstrations that the purposes of the society began to be appreciated by the public.

That the reader may have some tolerably correct view of the work these ladies were performing, we will quote still farther from the Wardrobe Committee's Report : " Distributed by the Relief Committee of the Washington Total Abstinence Society and the Wardrobe Committee of the Martha Washington Society, from Dec. 10th to Jan. 10th, twenty-seven yards of muslin ; eleven hats ; twelve pair of shoes ; thirteen vests ; seven coats ; four pair of shoes ; six stocks ; ten pair of pantaloons ; two jackets ; seven pair of boots ; three ladies' hats ; one pair gloves ; four shirts ;

three dresses ; one cap ; three collars ; one handkerchief ; two children's dresses ; one pair of suspenders, and twenty shirts." Although the report of but one month, this is quite sufficient to show the progress of the Society, when it is added that the increase of paying members averaged about this time, rising a hundred in three months. Were we to give even a clue to the great work which the Society has been instrumental in effecting, in redeeming those who had sunk far down in the misery and degradation of intemperance, we fear it might occupy more space than our limits can admit. But to turn habitations of cruelty into homes of peace and plenty, is the work which God, in his Providence, has given into the hands of the Ladies', as well as the Gentlemen's Societies, to perform ; and should it be asked, have they done it ? the answer can best be given in their own words. The following are extracts from the Report of the Visiting Committee:—

“ The Visiting Committee wish to report the success which has attended their effort in reforming the unfortunate victims of inebriation, and, as a case in point, would state, for the gratification of the Society, the following fact, as touching one of the first subjects that come under their notice.

More than two months ago a member of the Washington Temperance Society found in the street a poor victim of intemperance, and on inquiry found she was from one of our eastern states, in an entire state of destitution. The gentleman immediately took the case in hand, and, through his exertion, she was provided for until the ensuing meeting of your society. Your committee learned from Mrs. — that she has lived in respectable families, that she has a husband, to join whom she recently came to this city, he having written to her for that purpose—failing to find him was the cause of all her misfortunes. Her means being slender, having had little more than sufficient to defray her expenses to this city, she was obliged to procure cheap accommodations. Although not habitually an inebriate previously, but lodging in an intemperate family and overwhelmed with disappointment, she became an easy victim to that soul-destroying evil, as was to be expected. The sequel is soon told—while her means lasted she was welcome; her clothing was sold piece by piece until nothing was left, when she was informed that she could no longer be accommodated. Manifesting a desire to reform, she was taken into the family of one of the members and provided with a change of clothing, with whom she remained

until a situation was procured in the family of a respectable physician, where she has continued ever since, discharging the duties of her office with perfect satisfaction."

"In the course of my visitation, as a member of the Martha Washington Society, I found in — street a woman in a most pitiable condition, with her two children, the one eight and the other four years old. The habitation was truly the abode of wretchedness and misery, and my heart sickened at the sight of the wretched mother with scarcely sufficient clothing to cover her person, and I involuntarily exclaimed, 'is it possible that immortal beings, created to glorify their Maker, can be thus degraded? has human nature sunk so low? The mother being detained at home for want of clothing, the children were sent daily to beg, which afforded them a scanty subsistence. The case appeared almost hopeless; but remembering that 'the more desperate the case, the more need of exertions,' we were encouraged to make an effort, which, happily for her and for society, proved eminently successful; clothing was provided her, she attended our meeting, signed the pledge, and was placed in the family of one of our members, where she gave strong proof of reformation. A situation has since been procured in the country, from

whence intelligence has been received of her possessing the entire confidence of her employer.

“At the mention of the Martha Washington Temperance Society, tears of gratitude flowed from her eyes—despair is driven from her countenance, and she appears truly clothed in her right mind. Her children have been also provided with comfortable homes under the care of the Society, and our hearts ascend in prayer to God that their path through life may be that of the just that ‘shineth more and more unto the perfect day.’

“Another is that of a woman who called on one of our ladies one month ago, and informed her of her wretched condition from the effects of intemperance ; and that her husband as well as herself was intemperate. They had raised a family of children, most of whom had abandoned their parents on account of the disgrace attendant on their mode of living. After attending our meeting she signed the pledge. A situation was procured for her, where she gives entire satisfaction ; having entirely renounced her former habits.

“At another time I called on a family whose situation was truly deplorable ; the whole appearance of the house said plainly, this is the abode of him who “tarries long at the wine.” The

wretched man could not be prevailed on to sign the pledge, although many inducements were held out to him; he said our motives were selfish, and the temperance cause a money-making concern. But God can work by instruments that man would despise. He can clothe the wretched inebriate and restore him to his right mind. We trust that the friends of temperance will raise their hearts and voices in prayer, that the work may not cease until the mourning of the

———"broken-hearted widows

And the orphan's bitter cry,"

shall no longer be heard, but the songs of praise and thanksgiving be upon every tongue."

The following fact was furnished by the First Directress of the Martha Washington Society.

"THE RECLAIMED.

"About 17 months since, a woman called on me for the purpose of signing the pledge. She proved to be an old acquaintance, and the mother of a girl who had lived in my family about ten years since. She had been intemperate for twenty years, during the greater part of which time she had been separated from her family; sometimes performing the menial offices of the kitchen, but oftener a wretched outcast, without home or friends.

“After the mutual surprise had somewhat subsided, she said, she had been directed to me to sign the pledge. On being asked if she was living with her family, she replied that she was not, and that she supposed they knew not whether she was dead or alive; she stated that she had no home, but that a Washingtonian, a reformed man, who had himself experienced the good effects of signing the pledge, had, though very poor, given her a shelter, and urged her to go and sign it also, lending her *his own shoes* for the purpose.

“At the next meeting of our Society she signed the Pledge and Constitution. A sum, less than two dollars, was expended for her. A member of the Society wanting help, she obtained immediate employment, and in one week from that time came to the Society and took part in the sewing, and was delighted at the happy change in her condition.

“She continued to live in that family for several months, during which time her children, seeing the permanency of her reformation, took her once more into their confidence and affection. The husband, too, who had long since given her up as a hopeless case, and who was himself deemed by his friends scarcely less hopeless, became interested in the Washingtonian move-

ments, signed the pledge, and became a reformed man.

“This reformed couple, who had scarcely lived together for twenty years, are now joined again, and with their children are keeping house in this city, each endeavoring to render the other happy.

“To those who doubt the propriety or utility of Ladies’ Temperance Benevolent Societies, I would commend to their attention the above facts. In her wretched and destitute condition, to whom could she have appealed had there been no similar association? These societies look upon the inebriate, not as hopeless members of society, but in all their degradation they point them to the pledge. Their language to them is, “Sign that pledge, and adhere to its principles, and we will be your friends.” It is kind words and kind treatment that melt the drunkard’s heart. Such facts are full of encouragement to every Ladies’ Society to persevere in the benevolent design of their associations.”

The above selections are not made as containing the most remarkable cases of reformation which have occurred, or which have been reported; but they are thrown in to help the reader to some notion of the wonderful work which we are permitted to witness in this labor of humanity.

The *name* of the Society would not appear appropriate at first view, only, as associated with that of Washington's, whose name the reformed inebriates of Baltimore had taken. But when we learn the real character of Mrs. Washington, there seems to be a greater fitness in the selection of her name than we might at first imagine. The partner of the immortal Washington, for forty years the sharer of his joys and sorrows, presents not in her public character more than in her private virtues, a fit model for the Societies which have adopted her name. In writing of this lady, her biographer says:—"To her intimate acquaintances and to the nation, the character of Mrs. Washington was ever a theme of praise. Affable and courteous in her deportment, remarkable for her deeds of charity and piety, unostentatious and without vanity, she adorned by her domestic virtues the sphere of private life, and filled with dignity every station in which she was placed." Unlike the great majority, however, of benevolent individuals, Mrs. Washington had an ample fortune, from which she could draw, to gratify her love of doing good in deeds of charity. But were we to look at her as a model for imitation by our Ladies' Temperance Benevolent Societies, we might find even in the *abundance* of her resources not so foreign a trait

from the character of our Ladies' Societies. Although composed mostly of women whose earthly comforts are derived mainly from the labor of their own hands, yet the abundance of their resources for doing the good they propose, constitutes their chief excellence. It has too long been supposed that the laboring classes, and "poor people" especially, do not possess the means, and in fact are not the proper persons, to engage in benevolent enterprises—thus, a great majority of the poor themselves believed. The all-pervading opinion has been, that if anything in the form of pecuniary good works were to be done, it must be left to those who are blessed with the abundance of this world's goods. How many of those who have had but limited means, have felt themselves entirely excused from engaging in deeds of charity, because they saw neighbors around them so much more able to do than they, thus excuse themselves, and refer it to a class who might be wanting in the inclination to give; and thus the work is entirely neglected. But a new era has dawned upon us, and sent forth broad-cast upon the face of society, the new truth, that *all*, all classes of human beings, irrespective entirely of what they individually possess, may share in the luxury of doing good—that all, in their turn, may prove the truth

of holy writ, that "it is more blessed to give than to receive." All that appears paradoxical in this assertion is obviated, when we see those who have but little or nothing themselves to give, associate together in societies, where they can turn to some good account, a little portion of *time* or the service of their hands, either in work, or visiting the poor—carrying the means of relief, as appointed by the society. And in this work, what a grand opportunity is presented for imparting that which is sometimes more valuable, and, perhaps, needed more than food or clothing, namely ; kind words, good advice, and signs of real sympathy ! With such a field of labor, and with such means of usefulness made accessible alike to all, many kind spirits have risen up and attained to great usefulness, who, until such facilities brought them out, were unknown to society, or not known at least, as possessing any more interest for the miserable and the vicious around them than others. It is a glorious fact that *all may be kind*, all may do good ; may cultivate good will and unfeigned sympathy to the degraded and the unfortunate of their race ; and with such feelings, who will fail to be useful ? It is *this* that affords an inexhaustible resource for doing good, and it is this that makes a true Martha Washington Society, like Mrs. Martha Washington, never without

the means of affording relief, and making themselves "remarkable for their deeds of charity and piety."

Soon after the organization of the Martha Washington Society, the parent society to which the ladies became auxiliary, rented the large hall in the Dispensary, at the corner of White and Centre Streets, where both societies have continued to meet weekly until the present time, and where a clerk is daily employed in administering the pledge, and attending to whatever business may devolve upon him relating to the cause. The time when the Ladies' Society meet, is so extensively known among the poor females of that neighborhood, that it has become a scene worth witnessing to see how many of the unfortunate daughters of misery and woe, will flock to the place where they learn that the voice of kindness is to be heard, giving aid and counsel in tones of tenderness. Mothers are to be met there, with little half-clad and half-fed children by their side, who are driven to their wits' end to keep soul and body together, while the husband and father is the source of their greatest earthly troubles, and even terror. Women, also, are to be met there, on whose faces broods dark despair, produced by "woes too wide to see beyond," which they have brought upon themselves by the

use of intoxicating drink ! In marking the rise and progress of the Martha Washington Societies, we have thus far followed the movements of the first society in the field—not because it furnishes so much more efficiency now than many others which have sprung up all around it ; but because it is the *first* society, and has furnished the first examples of success in rescuing and saving the *intemperate* women—the first society organized to aid reformed inebriates and their destitute families, until they could aid themselves—the first Ladies' Society that demonstrated to the world that kind words and deeds will do more to reform and elevate even the *vicious* poor than bolts and bars ever did, than the strong arm of the law ever can do—the first female society that has proved that “there is a chord even in the most corrupt heart that vibrates to kindness.” The objects and principles of this society needed only to be known in order to be appreciated. Ladies in other parts of the city were not slow in perceiving, that the same work was to be done, the same objects to be accomplished, in every direction, which were proposed by this society. Not long subsequent to the first organization being known, an efficient society sprang up, embracing precisely the same objects, called the “Lady Howard Society,” thus very dis-

tinctly signifying their object by the *name* they adopted ;—and not a whole year had expired before there were similar societies organized in every ward in New York, and for aught we know, in nearly every county at least, in the northern, middle, and western states of the Union. The press bore a noble part in this work—all the Temperance papers in New York at once recognized and advocated the happy adaptation of these societies to sustain and encourage on the Washingtonian Reform. From a conviction that female influence must be brought to bear in a more efficient manner, a semi-monthly paper called “The Olive Plant and Ladies’ Temperance Advocate,” was commenced for the purpose of advocating the importance of Female Temperance Societies. The first number was published almost simultaneously with the organization of the Martha Washington Society. Mrs. Steele, author of the “Heroines of Sacred History,” wrote for its columns “An Appeal to the Ladies of America.” This number was stereotyped, and as funds were obtained, copies of it were sent through the length and breadth of the land. Some of the most gifted lady-writers in this country contributed to its pages—all tending to show what the fair sex can do to avert the evils and calamities growing out of the fashionable custom of using

intoxicating drink, which she had taken so active a part in sanctioning, if not in introducing far and wide through the community. And no paper which has taken any part in the great interests of humanity has been silent on this subject—until the whole people are apprised that Woman is awakening from the slumber of ages to destroy those viperous evils that have so long lived and fattened on the very life-blood of society; but which are by no means too mighty for her mild, yet Herculean influence to destroy.*

“Till Hymen brought his love-delighted hour,
There dwelt no joy in Eden’s rosy bower!—
In vain the viewless seraph lingering there
At starry midnight, charmed the silent air;
In vain the wild bird carolled on the steep,
To hail the sun slow wheeling from the deep;
In vain to soothe the solitary shade,
Ærial notes in mingling murmurs played;
The summer wind that shook the spangled tree,
The whispering wave, the murmur of the bee;
Still slowly passed the melancholy day,
And still the stranger wist not where to stray.
The world was sad; the garden was a wild;
And man the hermit, sighed—till woman smiled!”

PART II.

THE DESIGN OF MARTHA WASHINGTONIANISM.

Allow me to urge on all, the importance of devoting some portion of their time in *inspecting*, as well as of their property in relieving, the distresses of the poor.

ROBERT HALL.

THE DESIGN of these Societies is as yet but imperfectly understood. When it is seen that they meet weekly for making and distributing garments among the poor, and the various methods employed to raise funds, it might be inferred that they are only another class of charitable or relief Societies. But such is not the fact. First of all, they are *Temperance Societies*. Yes, these ladies felt that they wanted all the moral obligations of the *Pledge* in arraying their influence against a custom which their sex had done so much to sanction in the community. They are, then, Temperance Societies, as thoroughly as though they had no other object in view but to aid and encourage each other to practice *total abstinence* from all intoxicating drink. But they are also BENEVOLENT Societies; and to accomplish their purposes, they tax themselves with the payment of a small sum of money monthly, besides what

they contribute of clothing, and time devoted to labor and visitations. But it is not their design to aid the poor, simply because they are *poor*. If they did this, many an unfortunate family might present their claims for aid, who are equally as respectable as themselves. In such a case it would not be the object to improve the *character* of the persons they aid, but simply their *condition*. But the peculiar characteristic of the Ladies' Temperance Societies is, that they employ their charities, not to give relief merely, but to improve the *life* of the person they aid. They make their charities a powerful lever in their hands for raising the individual with whom they communicate to better *habits* and to an improved state of mind and feelings. It is easy to see that, going to a person now so depressed with poverty as to be almost destitute of the soul-inspiring influence of *hope*, and so low as to see no way by which he can return to respectable associations,—and say to such, “Change your habits and your company, leave your haunts of dissipation, and we will aid you”—in the language of inspiration, “Come thou *with us*, and we will *do thee good*”—come into our Society, be one of us, and assume your claim to respectability again. This gives to the person we would reform, evidence of our sincerity: it is doing “in deed and in

truth," as well as in "word and in tongue." Some have labored to find an objection to this course, because it makes an appeal to their selfishness, coincides with their interest, and offers a premium for hypocrisy. But this is an objection hardly deserving a reply; for if there should be here and there an instance where a person was so low as to hide his evil designs under the cloak of a pretension to reform, for the sake of "the loaves and fishes," such cases will always be "few and far between." Go to most persons, however low and brutalized their habits may have made them, and convince them by whatever means, only *convince them*, that you are KIND—that you have their good in view—and all the better feelings of their natures are at once aroused, and brought into exercise.

How many delightful demonstrations have Washingtonians and Martha Washingtonians had of this fact? How many habitations of cruelty have been turned into homes of peace and plenty,—how many who were almost fiends in human form, have been restored, by the unmistakable voice of kindness and sympathy, to all the feelings and appearances of a man, a husband, and father—a woman, a wife, a mother! We are witnesses of these things.

Instead, then, of the aid that Martha Washing-

tonians afford, being viewed as an *end*—like the aid bestowed by most charitable societies, who combine simply to relieve the distressed—it should be viewed as a *means* through which to gain an end, namely, the reformation of the person aided.

It is understood that many persons of wealth impart pecuniary aid as a *condescension* on their part, never expecting that it will have any other influence, or effect any other moral ends, than simply to lay the receiver under some sort of obligation to the donor—nothing being farther from their purpose than to make their charities serve to elevate the recipient into the same scale of social life with themselves. To relieve immediate distress without an effort to effect a reform, then, is the object of the donor. This is the ultimate design of many charitable societies also. Not so the Martha Washington Societies. Their alms are all designed to accomplish *moral* ends. Hence you will find their visiting committees going most frequently “two and two,” like the Apostles of old, looking into the dark corners of our towns and cities, into the damp cellars and open garrets, to find those whose poverty and suffering they can control, by pointing out to them a more excellent way of living, and encouraging them to walk in

it, by offering them pecuniary aid. They go forth with hearts *full* of good will towards even the *vicious* poor, a class heretofore almost entirely passed by, as not the proper objects of attention, much less of charity. Yet Martha Washingtonians restrict themselves to aid none except such as sign the pledge of total abstinence. And in this way they find enough to do. As an evidence of their success we have only to point to an "exceeding great army," whose condition was once as unpromising as were those in the Valley, on whom the prophet looked, when he exclaimed, "Can these bones live?"

But there is another view which we are to take of the *design* of these institutions. Their efforts are adapted to promote the *greatest good* of the greatest number. Instead of building costly asylums, and taking here and there *one* from among the many, out of society, to a retreat, and leaving hundreds behind equally as deserving of sympathy as those who happen to be the sharers of their favors, the Martha Washingtonian system proposes going into the community, and making the inebriate's home a house of reformation, and then an asylum, perchance, to those who may be saved through their instrumentality. Instead of taking them *from* home to reform them, they would reach them *at*

home, and thereby make *home* what it should be. It then becomes a practical, rather than a theoretical reformation.

We are aware that this method requires much more of time and *personal effort* on the part of the individuals engaged in the work, than simply to give money, and pay a matron at an asylum; therefore while it is less expensive, it is more useful. It is the purpose of Martha Washingtonians to do a great deal of good with a *little* money, by making up the deficiency of funds in the labor of their hands, and their regular visitations among those whom they are laboring to save. Whoever shall visit one of the weekly working meetings of our Ladies' Societies, will find a portion of the time devoted to hearing reports from the visiting committees, appointed at the previous meeting: for the motto of the society with which all persons are met, applying for aid, is, "*Give us your name to the pledge, your street and number, and let us visit you, then we will aid you;*" and this aid is given out according to the judgment of the committee who have investigated the case. We would not be understood to signify by these remarks that asylums are not useful: far otherwise. They are no doubt worth all they cost, and infinitely more.

We are personally acquainted with an asylum,

the annual expenses of which are not less than \$2400, and we have never seen twenty inmates there at one time ; yet in that asylum has been saved, a class of persons, who, according to all human calculation, would never have been saved in any other way, had they not been brought to that place. We say *saved* ; for, persons have been brought to that asylum, who were the very ministers of sin, and there they have *reformed* and there *died* in the triumphs of God's pardoning mercy and grace. But all this does not prove that other institutions are not better adapted to the reformation of the *great mass* who will never be redeemed from vice, if they are to wait until visited by the managers of an asylum. In comparison with the results of Martha Washingtonianism it seems like doing a little good at great expense, instead of a great deal of good with small means. As to Orphan Asylums, we venture the assertion, that should the cause of Temperance triumph, and dissipation cease from among us, they will be as tenantless as some of our County Jails where the traffic of alcoholic liquors has ceased. We have recently learned that, since the use of intoxicating drinks has diminished to such an unprecedented degree in Baltimore, children have been taken by scores from the Orphan Asylum. Between forty

and fifty were called for by reformed parents and relatives last year. Precisely the same result has been reported from Philadelphia, and other places where Orphan Asylums have, at a great expense, been established. We believe that when the community are brought back to a state of sobriety and industry, there will not be found any more homeless and orphan children than would be gladly provided for, by the yearly demand for them in those families which are destitute of children by death or other causes.

But let us look at the *moral* bearing of this method. See what pity, what tenderness, what anxious concern it creates in the hearts of the visitors themselves. We know of more than one First Directress of a society, whose whole mind, and nearly the whole of whose time, is absorbed in inventing and prosecuting plans for the encouragement of those persons in whose reformation they have reason to hope. Nor are the principal officers alone in this. There are scores of ladies who were once in the habit of regarding this kind of human misery with apparent apathy, in times when they knew not what ladies could do in the cause of temperance, who are now alive with interest, and industrious in their plans for doing good. And it is yet to us a problem as to who in the aggregate, will receive the greatest gain,—

those who give and labor, or those who receive. What still greatly improves this picture is, that hundreds of women who, from their limited means, never expected to know the luxury of doing good, with their earthly substance, have had, by uniting in these Ladies' Societies, a set of kindly and humane feelings drawn forth into useful exercise, which has greatly elevated them into the possession of all that is noble and generous, all that is amiable and lovely, all that is to be admired in the gentle and tender graces of woman's nature. In the spirit of "*Mercy's* angels," they go out as the *Almoners* of their society, realizing the full force of the Apostle's doctrine that "It is more blessed to give than to receive;" until "benevolence becomes a prevailing habit of the mind, and its exertions make up a part of the cares and toils of life." Were it not for their connection with these societies, many would remain strangers to those delicious emotions which the benevolent Author of our nature has implanted in us, to prompt us to relieve the distresses of our fellow beings. We are convinced that this method of administering no relief without first personally investigating the case by visiting the objects in their own abode, has the tendency to cherish an habitual tenderness which exceedingly heightens the pleasures of our exist-

ence, while it forms a protection against impositions, which some practise merely to obtain a subsistence without labor.

From the Olive Plant.

WOMAN'S PART IN THE TEMPERANCE REFORMATION.

BY MRS. E. C. STEADMAN (NOW MRS. KENNEY.)

Say not that woman's *voice*
Must stay its silvery note,
While the far hills and vales rejoice,
And on each breeze, doth float
Glad tidings, from the field,
Where Temperance armies stand,
Against king Alcohol, to wield
The sword, with fearless hand

Let woman, *too*, rejoice,
To see the foe recede ;
And let *her* in the ' still, small voice,'
The cause of Temperance plead :
And while the thunder-tone
Of eloquence is stirred ;
Her whispered-warning God may own—
His voice, through *hers* be heard.

Say not, that woman's *heart*
Its fulness must contain ;
Nor from Compassion's fount, impart
To other hearts again :
For since her sex hath shared
The evils of the foe ;
Let not her sympathy be spared,
Where yet is felt his blow.

Say not, that woman's *hand*
For Temperance hath no power—
That she must meek *spectator* stand,
In Reformation's hour :
Behold, in garments made,
What woman *now* hath wrought !
How is th' inebriate's home arrayed
In comforts *she* hath brought !

See how the gentle band
Of sisters, *onward* move—
How in one cause, have heart and hand,
United works with love !
Go on—do what ye *can* ;
And as by Eden's laws,
Woman must be 'help-meet for man,'
So, in the Temperance cause.

CEDAR BROOK, August, 1841.

PART III.

CAPABILITIES OF MARTHA WASHINGTONIAN-ISM.

“As a vine which has long twined its graceful foliage about the oak, and been lifted by it into sunshine, will, when the hardy plant is riven by the thunderbolt, cling around it with its caressing tendrils, and bind up its shattered boughs; so is it beautifully ordered by Providence that Woman, who is the mere dependant and ornament of man in his happier hours, should be his stay and solace when smitten with sudden calamity, winding herself into the rugged recesses of his nature, tenderly supporting the drooping head, and binding up the broken heart.”

WASHINGTON IRVING.

IN treating of the capabilities of these institutions, it will be necessary to consider who are engaged in carrying on the work—its peculiar character, and the adaptation of means for its accomplishment.

First, then, it will be remembered that it is WOMAN that has taken charge of this department of human effort—the mothers, wives, sisters and daughters have entered the field, united and determined, to see what *female* influence can accomplish, in rescuing and saving from perdition their husbands and sons, their fathers and brothers, and all who seek pleasure in the use of intoxicating liquor. And are not such agents peculiarly endowed with capabilities for this work?

“Oh! Woman’s heart is like the rose,
That glows beneath the tropic’s flame,
Which blooms alike ’mid northern snows,
For ever lovely and the same.
Whate’er her rank—whate’er her lot,
Where’er her gentle influence ranges,
The art to bless is ne’er forgot,
The will to comfort never changes.”

Says a late writer, “If, as we are assured by astronomers, scores of new stars have taken rank with the heavenly hosts, during the last two centuries; stars, brighter than they, have in the same period kindled up new lights in the moral firmament. Among the new stars, *one*, a little lower than that of Bethlehem, has just appeared above the horizon. It is the star of WOMAN’S INFLUENCE. Influential woman is a being of scarcely two centuries’ growth: up to that period, and almost hitherto, her influence has fallen upon human character and society, like the feeble rays of a rising winter’s sun upon polar fields of ice. But her *sun* is now reaching upward—there is a sacredness, as well as potency, in female influence; *sacred*, because of its power, and peculiarly so when brought to bear on proper objects. And where is the *true* greatness of woman’s power seen, as in the cause of humanity and virtue? Martha Washingtonian measures fur-

nish daily demonstrations that there are none so low and degraded, but that woman's influence can reach and save them. We meet the men daily in our streets, who, amidst all the exciting influences and soul-stirring measures of reformed inebriates, remained unmoved; they had no desire to leave their wretchedness and to reform, until approached by some kind-hearted female, who took it upon herself to care for them; and in the silver tones of female eloquence pleaded with them to save themselves. This had the effect. The desire to live again was created, and an effort which produced reformation was made, *and they are saved!* The delicate and refined sensibility, the modesty of feeling and manner, the gentle and unassuming tenderness which a lady-like female possesses in a degree with which the "sterner sex" are not endowed, gives her decidedly the vantage-ground over man, in elevating the degraded portion of our race. This being the fact, who can be at a loss respecting "Woman's sphere?" In the cause of humanity she may labor, and in the spirit of a moral heroine battle with vice and misery successfully, and achieve triumphs that will live in their blessed results when time shall be no more, and at the same time never step out of the position in which God has placed her, never assume the

control of affairs in which she is the “dependant” on man, to whom she should look with reliance,—which indeed gives her another charm in the eyes of her protector and friend. Such are the individual capabilities of those who make up and manage the affairs of Martha Washington Societies.

In considering the *character* of this work, it should be contemplated in both its *moral* and *social* relations. Like the Washingtonians, they do not profess to be *religious* societies—they hold no auxiliary connection with any of the religious institutions of the day—but, although not missionary societies, they are a society of missionaries, and, in this capacity, have from the beginning felt that the work they had to perform was one which must receive the sanction of the Divine Being, in order to succeed. In this view they almost uniformly open their meetings by reading the Scriptures and prayer; and never was there a meeting of any kind where the managers have felt more dependence on God. We have listened to the prayers offered up at the opening of these meetings. Burthened with the condition of the families they were aiding, and of those also yet in the miseries of intemperance, they poured out their souls to God in such earnest supplication, as to affect the meeting to

tears. What a pleasing sight is here to be seen—a company of ladies are assembled to pass an afternoon in making garments for the poor, who, first of all, bow before God, and “with strong cries and tears” implore His blessing on their labors. It is a sight upon which He, who in the days of his flesh “went about doing good,” looks down well pleased. Agreeably with this view of their character, we find among the first resolutions passed by the Martha Washington Societies the following:—“Resolved, that the thanks of this Society be tendered to the Rev. S. E. Jones, Financial Secretary of the American Bible Society, for the donation of a Bible.” It is impossible for the ladies to meet and perform labor, and draw plans to relieve the suffering and reclaim the intemperate, with no hope of any earthly reward, without having produced in themselves a more expansive benevolence and a kinder feeling. The tendency of the societies, therefore, is to improve the moral feeling of the members. This fact alone is one which should lead us to cherish them as associations deserving our highest regard. The Lady Howard Society, the second society organized, also obtained a Bible by donation, and, to make the impression indelible on the members, that they were to be governed by its principles, the first direct-

ress made an imposing scene of its reception. We find in the "Crystal Fount," a temperance paper published in this city, under date of September 21, 1842, the following notice:—"Happening along by the Lady Howard Society, we dropped in and spent as pleasant an evening as we remember to have enjoyed in a long time. When we entered, Mrs. Hawley, the first directress, was presenting a Bible which had been given by Mr. Hyde, of the Bible House, to the Society—the precious gift was received by Mrs. Fearon, one of the members, in their behalf." The writer says, "it was a splendid Bible and a neat speech." The influence of such a performance could have been none other than impressive and good.

PRESENTATION OF BANNERS.

The presentation of *Banners* has always been an interesting occasion. We have sometimes regretted that so much money should otherwise be appropriated than to relieve the poor. But when it is considered that a banner seems to be an indispensable appendage to a *society*, particularly in the city, where societies assemble and form processions, and that the money raised for the purchase of a banner is generally obtained for

that purpose, when, were it not for *that*, it might not be raised at all, it cannot be viewed as taking aught from the funds of the society or robbing the poor of one tittle. But, on the contrary, the interest that the banner presentations have created beyond what it would have been, were it not for these imposing ceremonies, it is believed the funds of the societies have been increased by them.

The first Banner presented by the ladies was given by the Martha Washington Society to the young men, "The Junior Washington Society." The Banner was neatly got up, containing the portrait of Washington, under which is the following motto:—"Let the rising generation be a temperate one." The ceremony was performed in the Washington Temperance Hall, which was at an early hour crowded to excess. A committee of ladies were appointed to present the Banner to the president of the young men, of whom Miss Ann M. Waldron, secretary of the society, was chairman, and made the speech, which was commenced as follows:—

"MR. PRESIDENT,—

"The ladies of the Martha Washington Temperance Society having beheld with pleasure the formation of the society over which you have the honor to preside, were desirous of giving you

some substantial evidence of the deep interest they feel in the success of your association—an association yet in its infancy, but which is destined, as they fondly hope, soon to make itself known and appreciated, not less by the respectability of its numbers, than by the high moral worth of its members. In furtherance of this object, sir, the society resolved to present you with a Banner, under which your swelling numbers might be hereafter marshalled.”

This was replied to by Mr. Aikeman, president of the society, in a neat and appropriate manner. Were it not for swelling this little volume beyond its prescribed limits, we should be most happy to give both of those addresses entire—as they were full of pathos and enthusiasm.

THE FIREMEN OF NEW YORK.

While considering this subject, it should not go unnoticed, that the great reform which is going on among the fire companies in all our cities and large towns, received its first impulse, as we believe, in the presentation of a Banner. Some of the members of fire engine company No. 18, having signed the total abstinence pledge at the Howard temperance meetings, it was proposed to them by some members of the *Lady Howard* society, that if *all* the company would come for-

ward and enrol their names as members, the ladies would present them a beautiful Temperance Banner. The offer was taken into consideration by the company, and when they were agreed to come *en masse* they gave the society notice. The evening was appointed, and seats reserved for them. We were present to witness their entrance, all in firemen's uniform, led on by their foreman, and saw every member of the company attach his name to the temperance pledge. No time was lost on the part of the ladies in redeeming *their pledge*. The Banner was procured—the device was strikingly appropriate and beautifully painted—the time and place for its presentation was appointed. A large church was procured, and a platform erected in front of the pulpit, sufficiently large to accommodate the firemen on one side, and the Ladies' Society on the other, when among other exercises the presentation of the Banner took place before a crowded audience. It was performed, on the part of the ladies, by their secretary, Miss Mary A. Downing, and received by the foreman of the company. In the course of her address Miss Downing remarked, "If any one class of citizens more than another should be temperate, it is the *firemen*, as it is to them we look for the protection of our property and our lives. When the sable curtain of night is drawn

around us, and we are quietly reposing on our pillow, who is it that is first to hear the sound of yonder 'alarm bell,' as it tolls off the burning district? Is it not the fireman? Who is first awake to the shrill cry of the watchman, as he breaks the stillness of night, when the call is made upon our fellow citizens to turn out, for fire is raging in the city? Who, we ask, is the first seen in the streets? Is it not the fireman? When that building is wrapt in flames, who is first to hazard his life to save the inmates from the most distressing of all deaths? It is the fireman. If such then be your worth; if such your praiseworthy acts; if such your *danger*, should you not be temperate men? Then go forth in a mighty phalanx—go forth and rear the standard of temperance—show to your fellow firemen that you can brave the severest storm of winter or bask in the sultry heat of summer without the use of intoxicating drinks. And now, members of Union Company No. 18, as a token of our respect and approbation of your course, we, the members of the Lady Howard Temperance Society, present you with the *first* Fireman's Banner that was ever unfurled in the city of New York. May it long wave in triumph over your heads, and may Heaven forbid that you should ever prove recreant to the high trust we have reposed in

you." On receiving the Banner, the foreman made a reply in behalf of the company. There was a deep moral feeling which pervaded the audience. The old men wept, and the young listened with seriousness. It was indeed a scene on which the philanthropist could look with feelings of gratitude and joy, and which shadowed forth to the Christian's mind omens of future good.

A writer for the Olive Plant, in a notice of this scene, says, "there shone forth a feeling of enthusiasm that reminded us of the days of romance and chivalry, when high-born dames were wont to bestow such honors on the dauntless champions, who had most nobly and successfully encountered their enemies and defended their rights." That first Fireman's Banner in New York, or any other city for aught we know, has waved in honored triumph ever since. Nor has it waved alone! Fire companies have since come in such numbers to the Temperance standard, and in a body signed the pledge, that its novelty has passed away. It can hardly be imagined how much total abstinence has improved the deportment of the firemen, not only at fires, but also at their engine-house meetings. The mother who used to mourn over the midnight revelries of her son, now finds him, al-

though still a member of a fire company, at home, or at some useful meeting. The number of fire companies who are not now practising total abstinence is quite in the minority. Nor is the time far distant when a fire company which indulges in the use of intoxicating liquors will be unknown in New York or any other city of the Union. How much the presentation of the banner to fire company No. 18, has done in giving an impulse and an example which has been followed by so many others in New York and other cities, we leave others to decide.

CONCERTS.

Concerts have been useful. They have brought the power of music to serve a useful purpose—they have produced a demand for music, which has, in turn, greatly improved its character, at least, as employed among the Washingtonians. The Ladies' Societies of New York embrace as fine musical talent as can ordinarily be found. They have also been pecuniarily productive.

Pic-Nic and *Tea Parties*, and excursions, as managed by the Ladies' and Gentlemen's Societies united, going by steam-boats to some place adjacent to the city, have had their social benefits. On these occasions, remote Societies

have met and greeted and cheered each other on in their self-denying, yet life-sustaining course. Such an air of cheerfulness, of innocent enjoyment, pervades the scene, that what the inebriate feared he might lose in leaving his cups, he has found in a far higher and more refined enjoyment. The social character, then, of these institutions, growing out of the means employed to restore a lost race to the position of husbands, brothers, fathers and good citizens, forms a controlling power which ladies wield with great effect.

Thus, a train of means has been put in operation, the certain results of which will be to lessen vice, dissipation, and human suffering in all its forms. Begging children already begin to disappear from our streets, and we trust the day is not far distant when kindness and goodwill will become predominant in the community, and when there shall nothing be left "to harm or destroy in all God's holy mountain."

The direct connection that exists between most of the Ladies' Societies and those of the Gentlemen, bring them into constant contact with each other; the influence of which is decidedly good, particularly on the reformed men. No better evidence of returning self-respect can be found in a reformed inebriate than to see him

prize the society and good-will of respectable females ; and it is a remarkable fact, that the comparatively small number of men who have broken their pledge, and relapsed into their former habits in New York, is owing mainly to the obligation that the ladies have immediately laid them under by some kind favor they had occasion to do them. The interest manifested by those whose society the drunkard had forsaken for his cups, takes them by surprise. They are awakened into life by their cheerful countenances,—by the music of their voices as they “sing the praise of water,” and by the manifestation of kind feelings, all coming from those whose respect, more than all others, they had forfeited.

There is a happy *adaptation* in the peculiar position which the Ladies’ Societies occupy, to call out all the higher and better feelings of the reformed man’s nature, for in his integrity and reformation they make proffers of confidence, the moment he signs the pledge. The means which the ladies have from time to time employed, and which have brought their influence immediately to bear on the male societies, should not pass unnoticed. The presenting of banners, bearing appropriate mottoes, and of *signal lanterns*, to fire companies, who, as such, had signed the

pledge, and *medals* to individuals, who had in some form of usefulness become distinguished, have all created not only strong social obligations, but have extended an interest far and wide in the community. Two of the principal means which the ladies have employed to accomplish their merciful designs are to carry out a system of *visiting* and personally investigating the cases of those they would reform, and in extending *pecuniary aid* to the cases that demand it. The ordinary method of raising funds to carry on the work, is to tax themselves with the payment of a sum which does not generally exceed one shilling a month. To sign the pledge only, no sum is required. These are called "pledged members," thousands of whom in no other way become members of the society.

But those who become members in the sense required by the Constitution, aim not only to practise total abstinence themselves, but also, to labor for the good of others. Such are called "constitutional members." These members meet on a given day of each week, to make and repair garments, and to devise the best plans for their appropriation. Visiting committees are therefore appointed, whose labors can be made exceedingly useful by personal conversation and appropriating the means of relief. A

lasting impression is made by these *almoners*, for good or for evil, according to the *spirit* in which they do their work.

PERMANENCE OF THE SOCIETIES.

The societies, thus far, have received no large donations—they have, with the exception of a few dollars which some of the societies may have in their treasury, no unappropriated funds ; and the regular channels for receiving them by membership, &c., but little more than meet the contingent expenses, such as paying for rent, fire, &c. Other methods are resorted to for raising funds ; such as “concerts,” “temperance entertainments,” “fairs,” &c. ; to all of which, a fee of admission is required—and in most cases they have been so liberally patronized as to be productive. But when the public see in these societies, their happy adaptation of usefulness to the great mass, and especially to that class of the poor, who have hitherto been regarded as not the proper objects of pecuniary aid—an adaptation which is not found in many other benevolent Institutions—we have no doubt they will be more highly appreciated, and will yet receive donations of a more liberal and extended character, by which they will be enabled to take a more per-

manent form, and conduct their measures more efficiently than ever before. And for this purpose we should advise some one or more of the societies of this city to become incorporated and provide themselves with the proper qualifications for holding property. Funds will then, in the providence of God, come to hand.

If appeals can be made to the ladies with success, for promoting objects relating only to patriotic deeds—if the women of New England could be roused to the work of raising funds to complete the Bunker Hill Monument—we think there can be no doubt that, when the importance of funds to the success of female temperance benevolent Societies comes fairly before the Ladies of New York, they will be willing to institute and sustain measures that will build a monument to the memory and permanence of MARTHA WASHINGTONIANISM, that will be more useful to the cause of humanity, and honorable to themselves, than if they were to build a monument to the memory of every battle won by carnage and death in American history.

We venture the opinion that these institutions are destined to illustrate the principle of ADAPTATION, which must renovate all our moral and benevolent Societies before the great reform the world needs shall be consummated. It is our

ardent hope, therefore, that the Martha Washington Societies which have sprung up within the last two years, may continue in their works of faith and labors of love — nor cease their efforts so long as they can inculcate compassion for the unfortunate, or employ means for reviving hope in the despairing, and in lessening the tears of suffering humanity.

“ Oh ! Thou who poured the pitying tide
That flows through woman’s gentle breast,
And streams of tenderness supplied
To aid and comfort the distressed,
Making, in all life’s scenes of ill,
Woman a guardian angel still,—
Against our nation’s deadliest sin
Bid female purity unite ;
Aid us, oh Lord ! our cause to win,
By firm example’s steadfast might,
’Till foul Intemperance has flown,
Abashed by Virtue’s awful frown.
Rouse, God of Truth ! each lukewarm heart,
Give wisdom to each wav’ring mind,
Let woman bear a lofty part
In teaching Temperance to mankind—
Seeking with pure untiring zeal
The wounds of sin and grief to heal.”

PART IV.

"I will that women adorn themselves, not with braided hair, or gold, or pearls, or costly array, but WITH GOOD WORKS."—ST. PAUL.

"These (Ladies') associations are doing a great work in reforming and saving the nation. Never before has charity been so well bestowed.—REV. JOHN MARSH.

THIS Part will be entirely occupied in presenting a view of the many societies which have sprung up in New York, Brooklyn, Jersey City, and Newark. We have done this with such materials as we could obtain. The same kind of accuracy looked for in an annual report should not be expected, but the greatest inaccuracy that can be detected is on the side of an incomplete, instead of an exaggerated statement of facts. Where the Secretaries have made their own reports, no doubt the statistics are complete, but without such aid we have been careful to keep within the truth.

We have no question that there are now more of these societies in New York than will be sustained. All that are herein reported, we know, meet weekly for the purpose of accomplishing their humane and benevolent designs; and there can be no doubt they are all doing good. But it

is our opinion that they will *continue* to do good much longer if, in many cases, two or three societies were to consolidate into one. This would save the contingent expenses of several societies, and the money thus saved could be expended in giving permanence to those which might remain.

For the better information of those who may smile over the *names* of these Ladies' Societies, they should know that nearly every Ladies' Society is christened by the name of the Washington Society, to which they are auxiliary, for the gentlemen have learned that where they have no ladies' society with whom to co-operate, they *but half do their work*.

Who that reads the following pages can forbear to rejoice at the humane, philanthropic and benevolent spirit that is evidently gaining upon the whole face of the community! "Let us rejoice in it and be glad all the days of our lives."

NEW YORK.

1.—THE MARTHA WASHINGTON TEMPERANCE BENEVOLENT SOCIETY.

Organized 12th of May, 1841.

Since its organization nineteen hundred have signed the pledge, nearly one half of whom became constitutional members. The society have

aided about seven hundred individuals and families. They have distributed two thousand garments, and expended \$500 in money.

They have presented two banners, one to the Junior Washington Society, and one to hose company No. 33. To aid their funds they have held musical concerts and one Pic Nic party, &c. In the winter of 1842, they received from the Martha Washington Society of New Haven a box of seasonable articles of clothing for distribution. By the hands of Mr. John Hawkins, they received from the Lady Washington Society of Boston, a splendid plum cake, weighing *fifty pounds*, for the festival held in commemoration of Washington's Birth-Day, Feb. 22d, of the same winter. This cake was in the form of a *castle*, elegantly ornamented; from the battlements of which were displayed two beautiful satin banners, with suitable inscriptions. The May following they returned the compliment to the ladies of Boston, in a plain cake, weighing *sixty pounds*, for their fair.

Mrs. H. McKAY, Cor. Sec'ry.

Miss ANN GORDON, Rec. Sec'ry.

2.—THE LADY HOWARD T. B. SOCIETY.

Organized June 13th, 1841.

Ten hundred and twenty-five have signed their

pledge, two hundred and twenty-five of whom have become constitutional members.

At their first annual meeting, this society reported, among other facts, that about *one hundred intemperate women* had signed the pledge of total abstinence, and had reformed under their auspices. They have presented two banners—one to the Howard Society, the other to fire company No. 18. They have also presented a number of *medals* to the pioneers of the Washingtonian reform in New York ; and also a medal to one of their own managers—herself a reformed woman, who has risen up, under the good influence of the society, to respectability and usefulness in the cause. This woman's case furnishes a living demonstration that, under the life-giving influence of kind attentions from her own sex, intemperate *females* as well as men can be restored to themselves, to their families, to society, and to happiness. The number of garments, and amount of money distributed, not reported. In a late communication to the "Olive Plant," the secretary says :—"We have been surprised at the rapid progress temperance has made amongst us ; but we are much more surprised that any lady, possessed of one spark of sympathy for suffering humanity, can stand as an idle spectator in this work."

3.—LADY MANHATTAN T. B. SOCIETY.

Organized Sept. 1st, 1841.

One hundred and eighty-four have signed their pledge, one hundred and nineteen of whom are constitutional members. This society has been diligent from the beginning. They have distributed about five hundred different kinds of bed clothes and wearing apparel, besides contributing other timely necessities for those they have labored to save.

A banner, costing \$85 00, was presented on the 13th of July, to the gentlemen's Manhattan Society, all of which was paid for by donations made for that purpose. They have recently had a fair to aid their funds, which was well patronized and made productive.

4.—THE LADY MOUNT PITT T. B. SOCIETY.

Organized October 23d, 1841.

About four hundred have signed their pledge, a portion of whom are constitutional members.

On the 24th of March, 1842, they presented to hose company No. 15 a beautiful banner. They have given Pic Nic and other entertainments, and have rendered themselves quite useful in making and distributing garments among the families of reformed inebriates, and in aiding the male society, to which they are auxiliary. They re-

ceived fifty dollars in one donation, to carry on their benevolent purposes.

5.—LADY CLINTON T. B. SOCIETY.

Organized Jan. 8, 1842.

Rising three hundred and fifty have signed their pledge, about a hundred and fifty of whom are constitutional members.

This society have presented banners, given concerts, and in numerous ways brought their influence to bear effectually in the great cause of humanity. Composed of excellent members, they will let no occasion pass unimproved, in reforming and improving the characters and condition of all who come within the sphere of their influence. In a report made some months since, the secretary says :

“ The object of this society being, to aid in relieving the destitution of the reformed inebriates, meetings have been held for that purpose. A number of garments have been distributed. A spirit of deep interest and unitedness in the cause has been manifested in all our meetings, which have usually been well attended.

“ In reviewing the rise, progress, and present prospects of this society, we cannot but take encouragement to go forward with renewed zeal in our labors, looking to Him for strength and guid-

ance, who has thus far crowned our feeble efforts with success."

6.—LADY WASHINGTON T. B. SOCIETY.

Organized Dec. 2, 1841.

At the formation of this Society, there were but five members, and for some weeks we were fearful we should not succeed in this effort, but by the blessing of an all-wise Providence, our most sanguine expectations have been more than realized. We now number nine hundred, including pledged and constitutional members.

We have received, during the year, \$275, including a donation from the American Temperance Union, through the Rev. John Marsh, their secretary, \$27 39; from Express Hose Co. 13, the proceeds of a concert, and the avails of our Fair, held in September, which was \$92. This has been judiciously expended for the poor, including the incidental expenses of the society, with the exception of \$70 handed over to the Washington Total Abstinence Society, and \$16 95 now remaining in the treasury. We also have received six hundred and ten articles of various kinds of second-hand clothing as donations; about two hundred and thirty new garments have been cut out of goods bought with the society's funds, eight hundred and fifty, including new and

old, have been distributed to about two hundred and fifty different individuals, who have been visited by the relief committee, and considered worthy objects of our charity. It is true, we have a trifle of money on hand, and our wardrobe is not entirely empty, but we have not sufficient to carry us through the ensuing winter. Applications are numerous and pressing, and the little we now have will soon be expended. This society has presented three banners, one to the Gentlemen's society, one to Chatham Fire Company, and one to Express Hose Company. We also held the first Temperance Fair, which was a successful experiment.

FACTS.

On Monday evening, Feb. 20th, 1843, the society met, and, as usual, the meeting was opened by reading the scriptures, and prayer, after which a Bible was presented, through Mr. McKibbin, from the American Bible Society. There were also present two intelligent looking females, Americans, with streaming eyes and broken hearts, asking protection for the night. They stated that for several years they had been addicted to intemperance, and consequently had been sent by the authorities of this city to Blackwell's Island; they had there, about two weeks since,

at a temperance meeting, signed the total abstinence pledge, and were determined to live a better life and drink no more ; they also said they had that day been set at liberty, and returned to the city ; they had no home nor friends, were tired and hungry, and could not think of returning to their former associates for shelter. We listened to their tales of misery and distress with grateful hearts to the Father of Mercies, for having given us a disposition to alleviate the suffering of such. We readily received them under our care ; and they were conducted to a respectable temperance boarding house, where they will be kindly taken care of, at the expense of the Society. The time for adjournment having arrived, the meeting was closed by singing the Doxology.

Mrs. G. McKIBBIN, 1st Directress.

Miss LUCY GRAVES, Secretary.

7.—LADY CHELSEA T. B. SOCIETY.

Organized Dec. 8th, 1841.

Members both pledged and constitutional, about 400.

They have presented two banners, one to the gentlemen's Chelsea Society, the other to Fire Company, No. 48.

Like the other societies, they have distributed

both money and clothing. The amount we cannot report accurately. There are excellent women actively engaged in this society, who have had the pleasure of witnessing some deeply interesting cases of reformation.

8.—LADIES' COLD SPRING T. B. SOCIETY.

Organized Dec. 21st, 1841.

Three hundred and sixty-four have signed their pledge, one hundred and fourteen of whom are constitutional members.

Nearly four hundred pieces of clothing have been given to the Society, most of which have been distributed. More than six months since \$114 had been expended, and the Society has been at work since that time.

In the month of February, 1842, the Society had a grand concert in aid of their funds, at which some of the best musical talents in New York were employed. Terms of admission, 25 cents. In the same month, they presented a splendid banner to the gentlemen's society.

In November last, they presented a banner to the Young Men's Cold Spring Temperance Society. On each of these occasions, large audiences were in attendance, and the exercises were deeply interesting.

9.—LADY LA FAYETTE T. B. SOCIETY.

Organized January 25th, 1842.

Three hundred and ninety-eight have signed the pledge, one hundred and fifty-eight of whom are constitutional members. Nearly four hundred articles of bedding and wearing apparel have been distributed by their hands, besides \$95 34.

This Society numbers seventeen individuals who have been reclaimed from inebriety through their instrumentality. They have presented two banners; one to the La Fayette Society, on the 1st of February, 1842; the other to Fire Engine Company, No. 10, on the 18th of June following. This Society has been useful, and is still doing good.

10.—LADY COLUMBIAN T. B. SOCIETY.

Organized March 1st, 1842.

Nearly one hundred and fifty have signed the pledge. We have no other particulars.

11.—LADY UNION T. B. SOCIETY.

Organized March 9th, 1842.

Number of members, three hundred and twenty-two, ninety-six of whom are constitutional members. They have given out one hundred and thirty articles of clothing, besides other

modes of assistance which the Society has rendered to individuals under various circumstances.

To aid the funds of the society, they have had one concert and a grand temperance gathering, at which twenty-five couple of children from the City Farms were exhibited, and took part in the exercises. Received and expended rising \$75.

12.—LADIES' GOOD SAMARITAN T. B. SOCIETY.

Organized March 16th, 1842.

Five hundred and forty-three have signed the pledge, eighty-six of whom are constitutional members. The Society have reformed and aided one hundred and six persons—have expended in money \$180 57 cents, and distributed three hundred and twenty-two articles of various kinds of clothing. On the 1st of July last, they presented a Hook and Ladder Company with a magnificent banner.

Besides attending to the wants of the sick, this Society has paid the funeral expenses of four deceased persons, who appeared to be without friends that could do this last act of humanity.

13.—LADIES' HAND-IN-HAND T. B. SOCIETY.

Organized March 1842,

And has had rising one hundred and fifty members sign the pledge and constitution. The So-

ciety continue to meet, and are useful. Further particulars not known.

14.—LADY MOUNT VERNON T. B. SOCIETY:

Organized April 1st, 1842.

Two hundred and seventy-five have signed their pledge, about one hundred of whom are constitutional members. This Society have presented two banners, one to the Gentleman Mount Vernon Society, and the other to Forrest Fire Engine Company.

They have been active and successful. In a notice of the Society, the First Directress writes :

“ The nature of this Society is so generally understood as to render explanation unnecessary. The secret of the great success which has attended our labors, is the spirit with which it is performed. Instead of reproaching the fallen of our sex with harsh rebukes, we offer the friendship and confidence of our ladies. After signing the pledge, they are visited and their immediate wants supplied, as far as possible, and employment secured for them. Thus, real and efficient sympathy gives them a motive for good action, and rarely do they disappoint us.

15.—LADY E. C. DELAVAN T. B. SOCIETY.

The Lady E. C. Delavan T. B. Society was organized on the 6th April, 1842; and immediately became auxiliary to the Shipwright and Caulkers Temperance Benevolent Society.

We number fifty-six constitutional and one hundred and seventy-five pledged members.

We have held one public meeting, and given two temperance concerts; and realized from them the sum of \$43 78.

Our Treasurer acknowledges the receipt (from fees, dues, donations, &c.) of \$22 53. Our expenditures have nearly kept pace with our receipts, as the gross amount expended by the Executive Committee is \$63 29, leaving a balance in the Treasury at the present date, February 23, of \$2 34.

We have, connected with our society, an excellent choir, known as the E. C. Delavan Association, under the management of Mr. John Dunshée; all the members of which association are identified with our own, or the society to which we are auxiliary.

The Secretary of the Wardrobe Committee reports the receipt of 121 garments, 36 1-2 yards cotton cloth, 25 1-2 yards calico, and 3 articles of bedding. Also reports the distribution of 70 articles of wearing apparel, one bedquilt, one

blanket and one comfortable, for the relief of the needy. There are now in the wardrobe fifty-one articles.

It has been, and still is our purpose, to procure a banner for the Shipwright and Caulkers Society; but hitherto the funds contributed for that object have fallen far short of the necessary sum. But we feel assured that when the winter, with its cold and bitter trials, passes away, our active ladies will be able to raise the necessary funds for that purpose. The treasurer of the banner fund acknowledges the receipt of \$6 34.

We have been permitted to "rejoice with trembling" over some females, who formerly have succumbed to an intemperate habit; but who now are pledged to abstain. We strive to watch over them kindly, and provide for their most pressing necessities; and constantly pray that the means put into our hands may receive the blessing of Him, who is no respecter of persons, and be by Him sanctified to their present and future welfare.

As regards the spirit prevailing among us, we may say, that harmony and love have thus far characterized our meetings; and a determined zeal has ever been manifested by all, to do what lay within the compass of their ability to put down intemperance.

In concluding our report for your little manual, we find we have recorded nothing of apparent importance; but hoping that the same power which sustains the minute *animalculæ*, while heaving up the coral reef until it extends far out into the broad blue sea of the tropics, will uphold us, until our labor, together with that of kindred organizations, shall rear such rocks and reefs, everywhere amid the sea of life, as shall render it impossible for any of Alcohol's cruisers to navigate its waters safely :

Hoping thus, we would thankfully take courage and humbly record here, our determination to serve at the altar of temperance while we live.

In behalf of the society.

ALMIRA C. LOVELAND, Cor. Sec'ry.

16.—LADY MARY WASHINGTON T. B. SOCIETY.

Organized April 7th, 1842.

About one hundred and fifty have signed their pledge, a number of whom are constitutional members.

They continue to meet in Columbian Hall in Grand street, and are co-workers with the society to which they are auxiliary. We have no particulars.

17.—LADIES' MARION T. B. SOCIETY.

Organized 28th of April, 1842,

Nine ladies at that time pledging themselves "not to drink any spirituous or malt liquors, wine or cider; nor on any occasion provide them as articles of entertainment for friends."

The objects of this society are, "by exercising mercy and kindness toward the intemperate, to persuade them to reform and sign the pledge of total abstinence from all intoxicating drinks; and to ameliorate the condition of those who are sick and destitute, by furnishing food, clothing, &c."

PIC-NIC SCENE.

Their first appearance before the public was on the 22d of August: when, accompanied by the gentlemen of the Marion T. A. and delegates from many other societies, they had a delightful Pic-Nic at Flushing.

On their arrival, they were received by the Washingtonian societies of all the adjacent villages, and the Flushing Guards with an excellent band of music, by whom they were escorted to a beautiful grove, where every arrangement had been made for their reception. The day was spent in listening to eloquent addresses, uniting in temperance songs, and partaking of a plentiful

repast of the most choice productions of the season.

The number of persons participating in the festivities, was judged to be about 2,000.

The next thing of interest was the presentation of a *Banner* to the Marion Total Abstinence Society, Sept. 16th, 1842.

The Banner was of splendid pearl-colored silk, nearly six feet square, trimmed with blue and white fringe, with cord and tassels to correspond. Value \$75.

On one side was well painted a full length portrait of GENERAL MARION, (the scenery in the back ground representing an encampment of the American army), with the motto, "Our cause is righteous, and will prevail." On the other side was the date of organization, and the motto, "Beware of Moderate Drinking."

It was presented in behalf of the ladies, by Mrs. Mallison, First Directress, and received by Mr. Z. Hyde, President of the Marion Society.

An ode written for the occasion by a young lady of the Society, also many other temperance odes and songs, were well sung during the evening. Hoffman's celebrated brass band played several national airs. Able addresses were delivered to a delighted audience.

In January, 1843, the ladies gave a public invi-

tation to the youth under 16 years of age, who were willing to form a junior society, to meet at the Marion House on the 20th inst. About forty lads assembled at the appointed time, and were organized under the name of the "Junior Marion Temperance Society;" and on the 20th of February, their number had increased to 106.

On the evening of that day, a handsome blue silk banner, having on it their name, date of organization, and the motto, "Order and Punctuality," was presented in behalf of the ladies by Miss Hyde, and received by Mr. Bogardus, President of the Juniors.

According to the report of the wardrobe committee, *three hundred garments* and also a quantity of provisions have been distributed within the last four months.

Many interesting cases of reformation have occurred, and several instances where whole families were destitute of the necessaries of life, and have been made happy and comfortable through the exertions of this Society.

Three hundred and ten have signed the pledge; but only sixty-three of these have signed the *Constitution*, and contribute to the funds of the Society.

This Society has given \$20 in cash to the Ma-

rion Total Abstinence Society, in aid of the good they are doing, in the cause of humanity.

MISS LEONORA JONES, Cor. Sec.

New York, March 1st, 1842.

18.—LADY WASHINGTON PROSPECT BENEFICIAL SOCIETY.

Organized May 5th, 1842.

One hundred and eighty-five have signed their pledge, one hundred and five of whom are constitutional members.

The admission fee of this Society is 50 cents. \$110 in their treasury. The constitution of this Society provides that \$2 per week shall be paid to a member in case of sickness, besides providing watchers if necessary, and \$20 are allowed as funeral expenses for all deceased members, and that the Society shall attend the funeral.

19.—LADY MARSHALL T. B. SOCIETY.

Organized May 25th, 1842.

They have about seventy-five constitutional members. In her last quarterly report, the Secretary writes:

Having been informed that by the exertions of a very active member of the Marshall Society, a most degraded inebriate had been reformed and restored to his family, after an absence of several

years. His dying wife was destitute even of the comfort of a bed of straw. The visiting committee was requested by the Directress to proceed immediately to their house, and examine their particular wants. The committee without delay proceeded thither, and after having explored the dreary habitation, and taken the accurate dimensions of their misery, returned with the thrilling information, that they were indeed destitute of clothes and covering, and suffering from hunger and cold; the woman emaciated with sickness, and apparently near death. Touched with the faithful representation of their wants, their sighs, *her sufferings*, and *her woes*; and resolved that she should not expire on the floor, wrapped only in a sheet; a generous and venerable member of the board at once interposed, redeemed her bed and other articles that were pledged at a pawnbroker's, and thus immediately alleviated her pains, checked the falling tear, and soothed her broken heart. And we are happy to report that by the continued care of the Society, her health has been partially restored; her husband confirmed in sobriety—and now a temperance experience speaker—giving delightful evidence of his gratitude, and doing what he can to curtail and prevent the destruction of others.

HARRIOTT BROWN, Rec. Sec.

TREASURER'S REPORT FOR THREE MONTHS.

Cash received by the Treasurer, \$25 76

20.—LADY FRANKLIN T. B. SOCIETY.

Organized May 30th, 1842.

Four hundred and ninety-five have signed the pledge, seventy of whom are constitutional members. One hundred different articles of clothing have been received as donations, or made by the society, about eighty of which have been given out for purposes of relief.

They have from the beginning been industriously engaged in accumulating a wardrobe. A choir from among their own number sing at the meetings of the Franklin Society and on other occasions, to great admiration. They are in this way contributing to the interest of the meetings, and to the success of the cause.

21.—YOUNG LADIES' HOPE T. B. SOCIETY.

Organized June 12th, 1842.

Forty members in the Society.

This Society presented a temperance flag to the National Cadets, who all became members of the Temperance Society.

They have a choir connected with their Society, who gratify large audiences with the music of their voices.

22.—LADY PHENIX T. B. SOCIETY,

Organized June 18, 1842.

Seventy-six constitutional members, a good society.

23.—LADY HOPE T. B. SOCIETY.

Organized August 3, 1842.

The society have fifty constitutional members, have raised funds by a concert, and are variously active.

24.—LADY HUDSON T. B. SOCIETY.

Organized August 19, 1842.

A hundred and twenty-five members. A good class of ladies are engaged in this society, who will do what they can to lessen human suffering and reform the intemperate.

25.—LADY BROADWAY TEMPERANCE SOCIETY.

Organized August 19, 1842.

About a hundred and twenty-five members.

SIGNAL LANTERN PRESENTATION.

On Wednesday evening, January 4th, we dropped into Concert Hall, and witnessed the presentation of a Signal Lantern to Engine Company 36, by this Society. Before and after the presentation exercise, the audience was variously entertained with music. But the Lantern and

its presentation, were the objects of chief interest. Mr. Robert Taylor, who presented it, in behalf of the ladies, made a speech which was listened to with deep interest.—Mr. Gulick, who received it, compared the new lantern with the old one, which, he said, had served in the reign of King Alcohol. The new one was neat and beautiful in its appearance, the old one ungainly enough—full of bruises, marks peculiar to every thing that serves that king.

This society is now making preparations for presenting a magnificent banner to the Broadway Temperance Society.

26.—LADIES' BLOOMINGDALE T. B. SOCIETY.

Organized October, 1842.

Two hundred and sixty-nine have already signed the pledge, eighty-six of whom are constitutional members, and two life members. 70 articles of clothing have been distributed, and rising \$40 for purposes of relief. A spirited society.

27.—LADY E. L. SNOW T. B. SOCIETY.

Organized Nov. 10, 1842.

A hundred and twenty have signed their pledge, thirty-four of whom are constitutional members.

This society, though young, have had some very interesting public meetings, at one of which the children from the Farms recited and sang pieces, to the gratification of a large audience.

28.—LADY FRIENDSHIP T. B. SOCIETY.

Organized Nov. 14, 1842. About fifty have signed their pledge.

29.—YOUNG LADIES' NORTH RIVER UNION T. B. SOCIETY.

Organized Dec. 1, 1842. Twenty-four constitutional members.

30.—LADY HAMILTON T. B. SOCIETY.

Organized Dec. 3, 1842.

Have about fifty members in society. They meet at a hall in 27th street, and promise usefulness in the neighborhood of their location.

31.—LADY MITCHELL T. B. SOCIETY.

Organized Dec. 7th, 1842.

Eighty have signed their pledge, about thirty of whom are constitutional members, and are doing well.

32.—LADY JEFFERSON T. B. SOCIETY.

Organized Dec. 12, 1842.

About one hundred have already united with this society. They are spirited and active in their measures, hold quilting parties, give temperance entertainments to such as will contribute to their funds, and are hard at work in the cause of humanity.

33.—LADY ANDERSON T. B. SOCIETY.

Organized December 25, 1842.

Rising three hundred members have already signed their pledge. They are fast accumulating a wardrobe, and bid fair for usefulness.

34.—LADY CROTON FOUNT T. RELIEF SOCIETY.

Organized Dec. 29, 1842.

They have thirty constitutional members who are unitedly laboring in connection with the male society of the same name, to advance the cause of temperance and good morals.

35.—LADY ANDREW JACKSON T. B. SOCIETY.

Organized Jan. 11th, 1843.

In all about ninety members. They are doing well.

36.—LADY MARGARET WALLACE T. B. SOCIETY.

Organized February 7, 1843. Upwards of forty constitutional members.

37.—JUVENILE FEMALE MT. VERNON SOCIETY.

Organized February 27th, 1843.

And are auxiliary to the Lady Mount Vernon T. B. Society. They are composed of misses under the age of sixteen.

38.—YOUNG LADIES' LYCURGIAN T. B. SOCIETY

Is the name of a little association of misses, who meet weekly at the house of a merchant in the upper part of the city, for the purpose of making and collecting clothing for the families of reformed inebriates. They have recently become tributary to the wardrobe of the Martha Washington Society.

39.—YOUNG MISSES' COLD SPRING T. B. SOCIETY.

A society recently organized. The number of members unknown.

40. YOUNG LADIES' HAND IN HAND T. B. SOCIETY.

Organized February 1st, 1843.

About twenty constitutional members. They have already announced a grand concert in aid of their funds.

BROOKLYN, N. J.

MARTHA WASHINGTON T. B. SOCIETY.

Organized 16th December, 1843.

At present there are one hundred constitutional and three hundred and fifty pledged members. About seventy individuals have been assisted by the society, among whom there are many hopeful cases of reformed *female* inebriates. Many children from these families have been brought into the sabbath schools.

A banner has been presented to the Eagle Fire Company of this city, and nearly four hundred dollars have been expended in supplying the wants of the destitute under our care.

CATHARINE O. MARCH, Sec'ry.

FIFTH WARD MARTHA WASHINGTON SOCIETY.

Organized May 23d, 1842.

Twenty-three members. They meet weekly, and are doing good in the neighborhood of their location.

YOUNG LADY MOUNT VERNON T. B. SOCIETY.

Organized August 13th, 1842.

About forty constitutional members. On the 6th of February they presented the "Nassau Guards" of Brooklyn with an exquisitely beautiful stand of colors. They have also had a fair, to aid their funds.

JERSEY CITY, NEW JERSEY.

LADY WASHINGTON T. B. SOCIETY.

Organized October 11, 1842.

Since its organization, 175 have become constitutional members, and 135 have signed the pledge only. The last reports of the committee are not brought forward, or probably the aggregate would be 350.

The society have expended 54 dollars, of which \$50 50 has been distributed in alms, and have now \$37 remaining in the treasury. They have distributed 315 garments, and have now 260 remaining in the wardrobe, making the aggregate of money and clothing, owned and distributed, \$101 50, and 575 garments.

The ladies have not the honor to report a distribution of banners, badges, signal lanterns or medals. Their society, though cheered by all that is encouraging in prospect, is yet but in the dawn of its existence, having been organized hardly five months.

J. JORDAN and A. FLEMING, Directresses.

E. SCOTT and E. M. CHAFFER, Secretaries.

NEWARK, N. J.

MARTHA WASHINGTON TEMPERANCE UNION.

Organized Aug. 4th, 1841.

Its pledge is, "not to use *as a beverage* intoxicating drinks, or to countenance their use as articles of entertainment."

It has enrolled the names of more than one thousand and seventy females, among whom are the wives of seventeen ministers of the gospel, of different denominations; and hundreds of all classes in society. They have stated monthly meetings for sewing.

It has completed and distributed 309 garments.

" repaired 239

" received into its treasury \$139.

Mrs. SMITH BURNET, First Directress.

Mrs. Dr. L. A. SMITH, Secretary.

Newark, Feb. 24, 1843.

JUNIOR MARTHA WASHINGTON T. B. SOCIETY.

Organized August 18th, 1841.

This Society have, since their organization, distributed nearly six hundred articles of clothing, besides expending some money for provisions, &c.

FACTS.

They have taken, in one instance, an inebriate man under their care, who was supposed to be far gone with consumption, and procured for

him medical aid and other assistance. He is now restored to health, and is an industrious and sober man. Also a girl, thirteen years of age, who, through the neglect of her parents, had for nearly ten years of her life been the prey of a disease which had made her an invalid, and an object of disgust. Under the kind treatment of these friends and the medical aid they procured, she is in a fair way of recovery.

RELIEF TEMPERANCE SOCIETY.

Organized Dec. 27th, 1842.

Thirty-two constitutional members. They have already held a fair to aid their funds.

COLD WATER ODE.—BY REV. JOHN PIERPONT.

- 1 Shall e'er cold water be forgot
 When we sit down to dine ?
 Oh no, my friends, for is it not
 Poured out by hands divine ?
 Poured out by hands divine, my friends,
 Poured out by hands divine ;
 From springs and wells it gushes forth,
 Poured out by hands divine.

- 2 To beauty's cheek, tho' strange it seems,
 'Tis not more strange than true,
 Cold water, though itself so *pale*,
 Imparts the rosiest hue ;
 Imparts the rosiest hue, my friends,
 Imparts the rosiest hue ;
 Yes, beauty in a water *pail*
 Doth find the rosiest hue.

- 3 Cold water, too, (tho' wonderful,
'Tis not less true again,)
The weakest of all earthly drinks,
Doth make the strongest men;
Doth make the strongest men, my friends,
Doth make the strongest men;
Then let us drink that weakest drink,
And grow the strongest men.
- 4 I've seen the bells of tulips fair,
Drink up the drops that fell
From summer clouds—then why should not
The two *lips* of a belle?
The two lips of a belle, my friends,
The two lips of a belle?
What sweetens more than water pure
The two lips of a belle?
- 5 The sturdy oak full many a cup
Doth hold up to the sky,
To catch the rain; then drinks it up,
And thus *the oak gets high*;
'Tis thus the oak gets high, my friends,
'Tis thus the oak gets high;
By having water in its cups,
Then why not you and I?
- 6 Then let cold water armies give
Their Banners to the air,
So shall the boys like oaks be strong,
The girls like tulips fair;
The girls like tulips fair, my friends,
The girls like tulips fair,
The boys shall grow like sturdy oaks,
The girls like tulips fair.

SAXTON & MILES,
CHEAP CASH BOOKSELLERS,
205 BROADWAY,
NEW YORK,

PUBLISH THE FOLLOWING VALUABLE WORKS.

THE WASHINGTONIAN HARP,
(THIRD EDITION).

A collection of Original Songs, adapted to FAMILIAR AIRS, and arranged to be sung either as solos or chorusses.

Designed for the use of WASHINGTON TEMPERANCE SOCIETIES.

BY JAMES H. AIKMAN.

The publishers would respectfully ask the attention of every friend of the great cause of Temperance, to the following notices of this popular work.

From the President of the Franklin Temperance Society.

NEW YORK, Dec. 2, 1842.

Messrs. Saxton & Miles :

GENTLEMEN—I consider the WASHINGTONIAN HARP, (just published by you), well calculated to aid in the promotion of the good and great cause of temperance, and therefore hope that it may meet with (what in my estimation it richly deserves) an extensive circulation.

Yours truly,
JAMES HARPER,
President of Franklin Temperance Society.

From J. Covert, Esq.

Mr. J. H. Aikman :

DEAR SIR—I have examined the music and poetry of the Washingtonian Harp critically, and am prepared to recommend it to the favorable notice of the Washingtonian Societies throughout the city and country, as a work calculated to aid the cause of temperance.

I am, dear sir, yours,
J. COVERT.

From the Commercial Advertiser of Nov. 30.

We can commend this little collection of temperance songs without the qualification we have had to append to some other temperance song books; the airs, most of them old and familiar, are pretty melodies, and the words are free from that slang and vulgarity which deface so many of the songs we have heard at cold-water meetings. The songs are all original, by Mr. James H. Aikman; and as the book is small enough for carriage in the pocket, and cheap enough to be within the reach of almost anybody's pocket, we recommend the Washingtonian Harp to our friends of the Franklin, the Washington, Croton, and all the other temperance societies.

THE WASHINGTONIAN HARP.

From the Lady Phœnix Society.

SIR—The Lady Phœnix Society have requested me to convey to you their thanks for your politeness in sending for their inspection the "Washingtonian Harp." They desire also to express their gratitude as Washingtonians for the valuable service you have rendered the cause of temperance by the production of the above work. They will thank you to send them copies agreeably to the enclosed order, and would earnestly recommend it to all Washingtonian Societies as the best collection of temperance music yet published.

I will take this opportunity of saying I have myself examined the Washingtonian Harp, and can recommend it as a choice collection of music, correctly arranged, and well adapted to the words. From so many good pieces it is difficult to make a selection. I will however name as specimens that soul-stirring piece of composition, the Marseilles Hymn, and Webb's beautiful Glee, "Glorious Apollo," each of which has been too long known and admired in the musical world to require my praise.

Trusting your labors will be duly appreciated by all Washingtonians,

I remain yours, most respectfully,

J. H. AIKMAN, Esq.

December 9, 1842.

GEORGE LEACH

THE VOCAL GUIDE,
A FIRST BOOK FOR SCHOOLS AND CLASSES IN
VOCAL MUSIC.

BY WILLIAM J. EDSON

From the New York American.

"The Vocal Guide," etc. It contains some very beautiful pieces, in themselves a sufficient recommendation.

From Rev. Francis L. Hawks, D. D.

I think this a good book, and will well fulfil the purpose designed by the author.

From Col. William L. Stone, Esq.

I entirely concur in the opinion expressed by Dr. Hawks.

MESSRS. SAXTON & MILES:

Gentlemen—As you requested my opinion of your "Vocal Guide," I will simply state, after glancing over it, that it is well adapted to the present state of musical science in this country, and much more thorough in its rudimental department, than any similar work now in market.

Yours, &c.,

P. A. ANDREU, Professor of Music.

Opinion of Hon. Benj. F. Butler.

From what I have seen, I am satisfied that Mr. Edson has really produced a book which is now a desideratum.







